

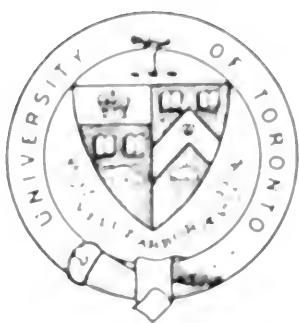


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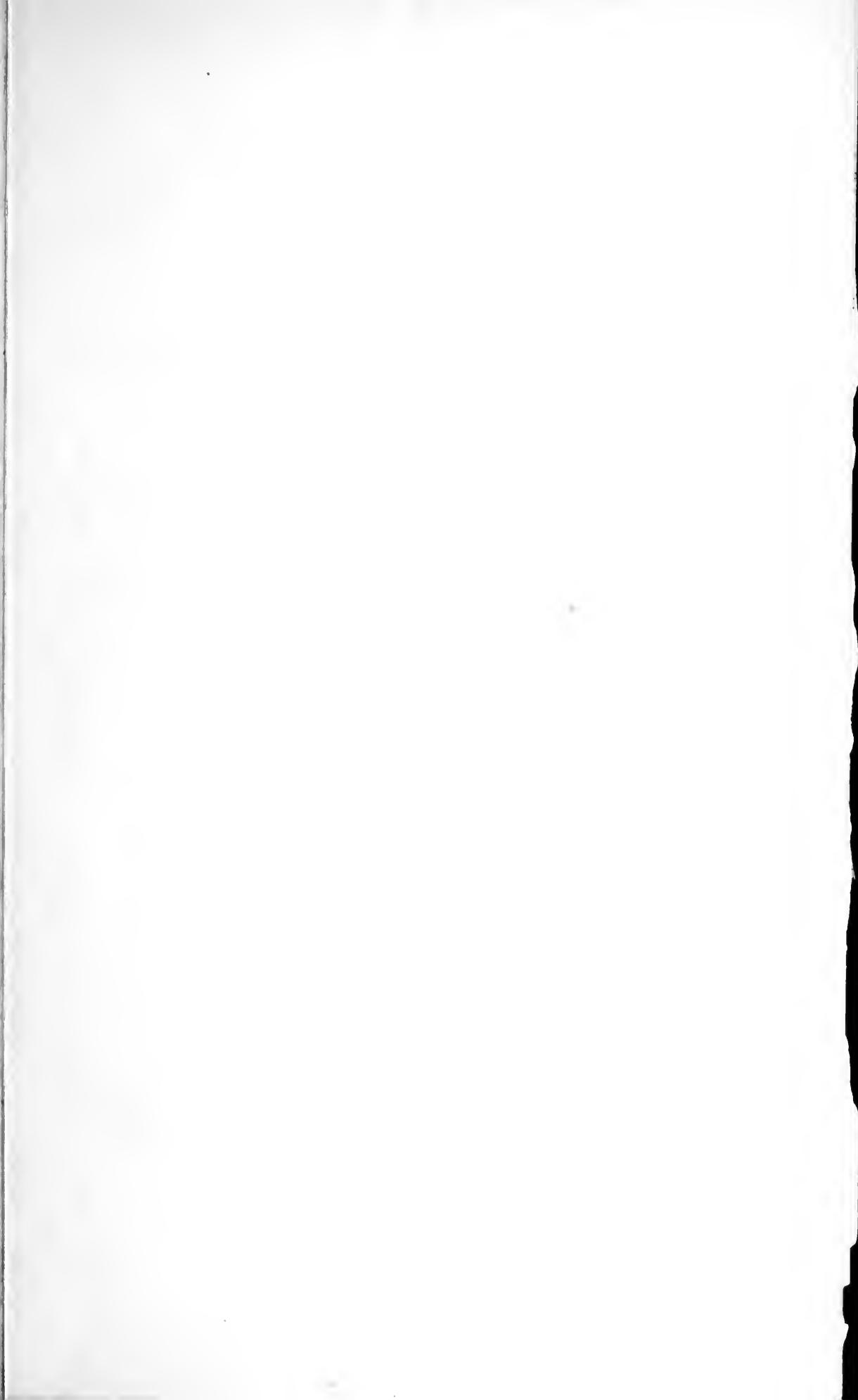
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# HISTORIC CERTAINTIES

RESPECTING THE

EARLY HISTORY OF AMERICA.

"Here, then, we have the rule, in cases where the details of an adventure are obvious to criticism, and where its exterior mechanism is exaggerated—where the basis itself is not conformable to reason, or where it is obviously made to agree with pre-existing ideas—in these cases, I say, not only the circumstances described with such precision, but the entire adventure, should be considered as *non-historic*. On the other hand, in those cases in which only the form of the narrative is impressed with the mythic character, whilst its basis is left untouched, it is possible to suppose an *historic nucleus*."—STRAUSS, *Leben Jesu*.

42333

# HISTORIC

## C E R T A I N T I E S

U.S. 6  
N.

RESPECTING THE

## EARLY HISTORY OF AMERICA,

DEVELOPED IN

A CRITICAL EXAMINATION

OF

THE BOOK OF THE CHRONICLES OF THE LAND OF ECNARE.

BY

REV. ARISTARCHUS NEWLIGHT,

PHIL. DR. OF THE UNIVERSITY OF GIESSEN;  
CORRESPONDING MEMBER OF THE THEOPHILANTHROPIC AND PANTISOCRATICAL  
SOCIETIES OF LEIPSIG;  
LATE PROFESSOR OF ALL RELIGIONS IN SEVERAL DISTINGUISHED  
ACADEMIES AT HOME AND ABROAD,  
ETC. ETC. ETC.

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TO  
THE LEARNED AND ENLIGHTENED PUBLIC OF  
EUROPE AND AMERICA,  
SPECIALY  
TO THOSE EMINENT CRITICS,  
AT HOME AND ABROAD,  
WHOSE LABOURS UPON JEWISH HISTORY  
I HAVE HUMBLY MADE  
MY MODEL:  
TO  
Dr. W. M. LEBERECHT DE WETTE,  
Dr. D. F. STRAUSS,  
Mr. F. W. NEWMAN,  
THESE PAGES ARE INSCRIBED,  
BY THEIR FAITHFUL SERVANT,  
THE COMMENTATOR.

Scilly,—April 1.



## ADVERTISEMENT.

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THESE "Chronicles" were first seen by me in November, 1850. The greater part of the MS. from which they are taken, was, however, in possession of the person from whom I received them so early as 1814; the remainder in the ensuing year. Should any number of competent judges feel doubts concerning the great antiquity of these Chronicles, and their American origin, I am sure that all such doubts will be removed by an inspection of the original, which may *then* be reasonably demanded.



## HISTORIC CERTAINTIES.

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### THE BOOK OF THE CHRONICLES OF THE LAND OF ECNARF.

#### CHAP. I.

IN the days of EGROEG king of NIATIRB did king SIVOL reign over ECNARF, even as his fathers had reigned before him. The same was a just man and merciful. And the people, even the ECNARFITES, came and stood before SIVOL, and said, Behold thy fathers made our yoke very grievous; now therefore make thou the heavy yoke of thy fathers which they put upon us, lighter; and give us statutes and ordinances that be righteous, like unto those of NIATIRB; and we will serve thee; and the king did as they required. Then the ECNARFITES laid hands on king SIVOL, and slew him, and all his house, and all his great men, as many as they could find. But some fled in ships, and gat them away to NIATIRB, and dwelt in NIATIRB.

And the ECNARFITES said, Let us now have no king neither ruler over us, but let us do every

one as seemeth right in his own eyes; then shall we be free, and we will set free the other nations also.

Then the king of NIATIRB, and divers other kings, even the chief among all the rulers of EPORUE, made war with one accord against the ECNARFITES, because they had slain the king; for they said, Lest our people also slay us.

In those days the ECNARFITES were in a great strait: for they had chosen councils of elders, and set judges over them; and some of the people followed one judge and some another; and they fought one against another many days. So the land was defiled with blood; for the ECNARFITES slew one another with a great slaughter. Moreover there was a sore dearth in the land, and the people were greatly impoverished. And the princes of EPORUE also came and fought against ECNARF. So the ECNARFITES went out and fought against them, and smote them, and prevailed against them exceedingly on every side. So they enlarged their boundaries greatly, over AILATI to the south, and until thou come to the river SUNEHR towards the sun-rising: and they smote the NAMREGS also that dwelt beyond SUNEHR, and subdued AIVATAB and AITEOLEH, and divers other countries of EPORUE. So the ECNARFITES became a very great people.

And it came to pass that they oppressed the

nations round about them very grievously, and caused them to pay tribute of corn, and cattle, and silver and gold. So those nations made a league together, and rose up against the ECNARFITES many times: but they were utterly discomfited, until they were brought very low.

Nevertheless, the ECNARFITES prevailed not against the NIATIRBITES, because they dwelt in an island, and the king of NIATIRB also had exceeding many ships of war. Howbeit, when they fought on land, the ECNARFITES prevailed, but when they fought by sea, the NIATIRBITES prevailed.

Now there was a certain man of AKISROC whose name was NOEL-OPAN: he was a mighty man of valour, and he was one of the chief captains of the host of the people of ECNARF. And he gathered together a great host, and went and fought against SUTPYGE, and overcame the princes of the land, whom the ruler of YEKRUT had set over it. And when the king of NIATIRB heard thereof, he sent ships of war and valiant men to fight against the ECNARFITES in SUTPYGE. And NOEL-OPAN drew nigh unto the city of ERCA and fought against it. But there were certain of the NIATIRBITES therein, which strengthened the hands of the people of the city, and drove back NOEL-OPAN, and slew many of his people: so he fled from before that place.

And after that, the great host of the NIATIRBITES

came to SUTPYGE, and warred against the ECNARITES that were there; and overthrew them, and smote them with a great slaughter, and took them captive, until they had left them none remaining. Thus were the ECNARITES destroyed out of SUTPYGE. Howbeit NOEL-OPAN had left the captains and the army that were in SUTPYGE, and fled, and returned back to ECNARF. Then the ECNARITES took NOEL-OPAN, and made him ruler over them. So NOEL-OPAN became exceeding great, inasmuch that there was none like him, of all that had ruled over ECNARF before him.

## CHAP. II.

Now it came to pass that when NOEL-OPAN was made ruler of ECNARF, he sent a letter unto the king of NIATIRB, saying, Let us now make peace. But the king said, Thou art a rebel and a murderer; I will have no peace with thee. Howbeit after a time they made peace together.

But when the king of NIATIRB saw that NOEL-OPAN waxed exceeding strong, he stirred up the other princes of EPORUE, and they fought against ECNARF both by sea and land. Then was NOEL-OPAN wroth, and he gathered together a very great host, and built ships, and said, Surely I will bring

an army against thee across the sea, and will smite thee and thy people with the edge of the sword, and take their goods for a prey. Nevertheless he came not; for the ships of NIATIRB kept watch round all the coasts of ECNARF, that none might come in or go out. And the NIATIRBITE ships prevailed against the ECNARFITE ships, and overthrew them utterly. But NOEL-OPAN smote all the country of his enemies that was on that side of the sea, and smote them with the edge of the sword; his eye did not pity them. And he took their fenced cities, and made his chief captains, and those of his own house, rulers in the countries which he subdued; and he made their yoke very grievous.

Now there was peace between NOEL-OPAN, ruler of ECNARF, and ZEDNANREF, king of NIAPS. And NOEL-OPAN said unto ZEDNANREF, Come into my country to me, and I will show thee kindness. So when he came, NOEL-OPAN took him and put him in ward, and kept him in bonds many days; and sent his own brother PHESOI to be king over NIAPS.

Then the NIAPSITES cried unto the king of NIATIRB, and he sent an army, and fought against PHESOI, even until he had thrust him out from being king. And NOEL-OPAN sent back ZEDNANREF, and he returned and ruled over NIAPS.

Now there were certain of the NIAPSITES which

had taken part with PHESOI and with the ECNARFITES, and had fought against ZEDNANREF. And when ZEDNANREF was restored unto his kingdom, he took these men and promoted them to be judges and captains and councillors in the kingdom of NIAPS: but the men that had fought for him, and brought him back unto his own land, these did he afflict very grievously, and slew divers of them, and others he thrust into prison, and spoiled them of their goods, and made bondsmen of them. Thus did ZEDNANREF unto his people.

Now the NIATIRBITES were a very wealthy people, and had much merchandise; for they were cunning workmen in wool, and in iron, and in brass; and they had many ships also, which brought home of the good things of the East and of the West, even very precious merchandise. And the ECNARFITES and the rest of the servants of NOEL-OPAN traded with them, because it was for their profit; so they bought raiment, and works of iron and of brass, and spices, and goodly fruits of the East and of the West, of the merchants of NIATIRB. Then NOEL-OPAN commanded his officers, and they sought out all the goods which the servants of NOEL-OPAN had bought, and burned them with fire, and destroyed them utterly. Thus did NOEL-OPAN continually. Moreover he sent also unto the rulers of AI-NAMREC and the other rulers of EFORUE, and

said unto them, As ye have seen me do, even so do ye; and they obeyed his voice, and sent and destroyed all the goods which were brought into their land, even very much merchandise. Only REDNAXELA ruler of AISSUR would not hearken unto NOEL-OPAN.

Then NOEL-OPAN ruler of ECNARF, and SICNARF ruler of SATURIA, and EGUL-SUMLI ruler of ASSURPI, and all the princes of AI-NAMREG, gathered themselves together, they and all their people, and went and fought against AISSUR. Now the AISURITES were mighty men of valour; nevertheless they could not stand against NOEL-OPAN, because he had a very great host, even as the sands that are upon the sea-shore for multitude; he had exceeding many horses also, and instruments of war; and his captains were mighty men of valour. So he went forward and smote the western parts of the land of AISSUR with the edge of the sword, and burned their houses with fire, and defiled their temples; and he laid waste all the country of AISSUR until he came even unto Vocsom, which is the chief of all their cities. Then the AISURITES set fire to Vocsom and burned it. Then NOEL-OPAN sent messengers unto REDNAXELA, saying, Let us now make peace together. But all the great men of AISSUR said unto REDNAXELA, Hearken not unto NOEL-OPAN, neither make thou any covenant

with him, so long as one man of all his host remaineth in our land. Is he not come up to make all thy people servants unto the ECNARFITES? Else, if thou do in any wise hearken unto his words, we will surely slay thee, even as we slew the Ruler that was before thee. So REDNAXELA answered nothing unto the messengers, but sent forth his men of war to fight against NOEL-OPAN. Then NOEL-OPAN departed, he and all his people; for they said, Lest the host perish with the cold and with the famine.

Then REDNAXELA ruler of AISSUR, he and all his people, went and pursued the ECNARFITES, and the SATURIANS, and the AISSURPITES, and the rest of the host that was with NOEL-OPAN, and smote them with an exceeding great slaughter; and chased them out of the land. So the host was utterly discomfited; for they were more that died by the snow and by the famine than those which the men of AISSUR slew with the edge of the sword. And NOEL-OPAN fled for his life. Then VOTALP, who was one of the captains of the host of REDNAXELA, made proclamation, saying, Whosoever shall slay NOEL-OPAN, or shall take him alive, he shall receive an hundred thousand pieces of silver, and I will give him my daughter to wife. Nevertheless NOEL-OPAN escaped, and returned and dwelt at SIRAP.

## CHAP. III.

AND it came to pass after these things that NOEL-OPAN strengthened himself, and gathered together another host, instead of that which he had lost, and went and warred against the AISSURPITES, and the AISSURITES, and the SATURIANS, and all the rulers of the north country which were confederate against him. And the ruler of NEDEWS also, which was an ECNARFITE, warred against NOEL-OPAN. So they went forth and fought against the ECNARFITES in the plain of GISPIEL. And the ECNARFITES were discomfited before their enemies, and fled, and came to the rivers which are behind GISPIEL, and essayed to pass over, that they might escape out of the hand of their enemies; but they could not; for NOEL-OPAN had destroyed the bridges. So the people of the north country came upon them, and smote them with a very grievous slaughter.

But NOEL-OPAN and those that were with him came unto the bridge that was left (for he spared one of the bridges and destroyed it not), and they passed over, and escaped, and fled towards their own land. And their enemies pursued after them. Then the king of AI-RAVAB, whom NOEL-OPAN had made king of AI-RAVAB, came out to stop the way against the ECNARFITES, to the intent they might

not escape into their own land. So there was a very sore battle that day; and much people of the ECNARFITES were slain; howbeit, NOEL-OPAN and they that were with him broke through the host of the AI-RAVABITES, and came unto their own land.

Then the ruler of SATURIA and all the rulers of the north country sent messengers to NOEL-OPAN to speak peaceably unto him, saying, Why should there be war between us any more? Now NOEL-OPAN had put away his wife, and taken the daughter of the ruler of SATURIA to wife. So all the counsellors of NOEL-OPAN, even all his wise men, came and said unto NOEL-OPAN, Behold now, these kings are merciful kings: do even as they say unto thee; knowest thou not yet that ECNARF is destroyed? But he spake roughly unto his counsellors, and drove them out from his presence, neither would he hearken unto their voice. And when all the kings saw that, they warred against ECNARF, and smote it with the edge of the sword: as the ECNARFITES had done to AISSUR, even so did the AISSURITES to ECNARF: only their cities did they not burn, neither did they defile their temples.

And they came near unto SIRAP, which is the royal city, to take it. And they fought against it, and prevailed against the men of war which had set themselves in array before the city, and drove

them back into the city. Then all the men of SIRAP said one to another, Behold, all these nations are come against us, to afflict us, even as we have afflicted them; and we have no strength to stand against them: let us now go out and make supplication unto them: peradventure they will save our lives. So they went out and delivered up the city unto them. Then those kings spake kindly unto the men of SIRAP, saying, Be of good cheer, there shall no harm happen unto you.

Then the men of SIRAP were glad, and said, What have we to do with NOEL-OPAN? He shall not rule over us any longer. Also all the princes, the judges, the councillors, and the captains, whom NOEL-OPAN had raised up, even of the lowest of the people, sent unto SIVOL the brother of SIVOL king of ECNARF, whom they had slain, saying, NOEL-OPAN is a tyrant and a murderer, and we have thrust him out from being our ruler; only the honours and the rewards and the offices which he hath given us, those will we keep; if therefore thou wilt let us keep all these things, thou shalt be our king. And SIVOL was glad, and he arose and went to ECNARF to be king over them. Now there were divers great men in ECNARF, men of renown, who had behaved themselves valiantly and fought against SIVOL, and his house, and against the kings which took part with him: all these did NOEL-OPAN greatly

reward, and promoted them to be chiefs over the people. So all these men took SIVOL and made him king over ECNARF; and they were made princes, and councillors, and judges, and chief captains under him.

And when NOEL-OPAN saw that the kingdom was departed from him, he said unto the ruler of SATURIA, and the other rulers which came against him, Let me, I pray you, give the kingdom unto my son: but they would not hearken unto him. Then he spake yet again, saying, Let me, I pray you, go and live in ABEL; and ye shall give me an allowance for me and my household, and the land of ABEL also for a possession. So they sent him to ABEL, and NOEL-OPAN dwelt at ABEL, and ruled over it. To his brethren also, and to his mother, they gave silver and gold. But the wife of NOEL-OPAN, even the daughter of the ruler of SATURIA, whom he had married, she and the son that she bore to NOEL-OPAN, received an inheritance of the hand of her father in the land of AI-LATI: So she saw the face of her husband no more.

## CHAP. IV.

IN those days there arose a sore famine in the land of YAVRON, which is in the North Sea, over against KRAMNED. And it came to pass on this wise: the king of KRAMNED, who is the king of YAVRON, was at peace with the other rulers of EPORUE; and NOEL-OPAN ruler of ECNARF, said unto REDNAXELA ruler of AISSUR, Behold the king of KRAMNED hath ships; go to, let us cause his ships to fight for us against the king of NIATIRB; peradventure we may prevail over him. And REDNAXELA, ruler of AISSUR, hearkened unto the words of NOEL-OPAN; so they conspired together. But when the king of NIATIRB heard thereof, he sent and took away the ships of the king of KRAMNED. Then was the king of KRAMNED wroth, and warred against the king of NIATIRB. And the ruler of AISSUR, even REDNAXELA, and the ruler of NEDEWS also, which was an ECNARFITE, helped the NIATIRBITES against the KRAMNEDITES and ECNARFITES: so the king of NIATIRB kept the ships which the ruler of ECNARF and the ruler of AISSUR had thought to bring against him.

And the ruler of NEDEWS said unto the king of KRAMNED, Give me now YAVRON, because it is nigh unto my country; and I will make a league with

thee, that we may fight against the ECNARFITES. So when the king of KRAMMED saw that he was in evil plight, he said, Be content, take YAVRON; so he made a league with him. But the men of YAVRON said, We will not serve the ruler of NEDEWS. So they set a king over them, and strengthened themselves against the NEDEWSITES. And they said unto the ruler of NIATIRB, Behold thy people is a free people; and ye have also delivered the NIAPSITES out of the hands of their oppressors; let us, we pray thee, be free also; and suffer thy people to bring us corn in ships, for money, that we may eat bread; for we have not food enough. But the ruler of NIATIRB said, Nay, but ye shall serve the ruler of NEDEWS. So he gave commandment to all the captains of his ships that they should suffer no corn to be carried into the land of YAVRON. Thus it came to pass that the famine was grievous in the land of YAVRON. And the ruler of NEDEWS prevailed against the YAVRONITES, and bare rule over them.

And it came to pass at this time, that APAP returned unto his own land. Now the ECNARFITES, and divers other nations of EPORUE, are servants of APAP, and hold him in reverence; but he is an abomination to the NIATIRBITES, and to the AISSURITES, and to the AISSURPITES, and to the NEDEWSITES. Howbeit the ECNARFITES had taken away all his

lands, and stripped him of all that he had, and carried him away captive into ECNARF. But when the NIATIRBITES, and the AISSURITES, and the AISSURPITES, and the NEDEWSITES, and the rest of the nations that were confederate against ECNARF, came thither, they caused the ECNARFITES to set APAP at liberty, and to restore all his goods that they had taken: likewise they gave him back all his lands; and he went home in peace, and ruled over his own city, as in times past.

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## CHAP. V.

AND it came to pass after these things, when NOEL-OPAN had not yet been a full year in ABEL, that he said unto his men of war which clave unto him, Go, to, let us go back to ECNARF, and fight against king SIVOL, and thrust him out from being king. So he departed, he and six hundred men with him that drew the sword, and warred against king SIVOL. Then all the men of BELIAL gathered themselves together and said, God save NOEL-OPAN. And when SIVOL heard that, he fled and gat him into the land of MUIGLEB; and NOEL-OPAN ruled over ECNARF.

And he sent unto the ruler of NIATIRB, and unto all the rulers of EPORUE, saying, Let me, I pray

you, rule over ECNARF, and let there be peace between me and you. But they would not hearken unto him; but gathered together an exceeding great host to fight against him. Then NOEL-OPAN, he and all his mighty men of valour, went out and fought against the NIATIRBITES and the AISSURPITES and the MUIGLEBITES, in the plain country of MUIGLEB. And there was a very sore battle that day; and the NIATIRBITES prevailed against the ECNARFITES, and smote them with a very grievous slaughter. Then NOEL-OPAN fled, and returned to SIRAP; but the people thrust him out from being ruler over them. So he went and gave himself up into the hands of the NIATIRBITES, and said, I pray you let me dwell in your country. But they sent him away to another island, in a far country, and set a watch over him, even armed men, and ships of war, on every side. And king SIVOL returned unto ECNARF and ruled over the ECNARFITES, as his fathers had reigned in time past.



## COMMENTARY.

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### CHAP. I.

THIS curious document has lately come into my possession, in a way which I am not at present quite at liberty to explain. A small fragment of it has already been printed by the ingenious author of *Historic Doubts respecting Napoleon Bonaparte*, who, taking advantage of a striking parallel between this story and some supposed recent events, altered the ancient names\* for modern ones. The

\* With respect to these names, which might at first sight seem a little suspicious, I must request the reader to suspend his judgment. A distinguished Irish antiquary, whose labours are known and valued as they deserve through all Europe, has assured me that he finds traces of them in the Eugubian tables, and cognate inscriptions in the Ogham character. The name of NIATIRB is probably compounded of נ, or, in the *plenior scriptio*, נֵא or נֵי (י and נ being originally the same letter), which occurs in such names of places as No-ammon (Nahum iii. 8), &c. &c., which probably denotes dwelling, abode (compare *raiesw*, *raōs*), and טרָפָה, the name of the god of spoil (cf. Ps. lxxvi. 5), or תְּרֵבָה (cf. Heb. תְּרֵבִית), the god of *usury*—i. e. Plutus. Many things, indeed, make it probable that Gain was the deity chiefly wor-



parallel is no doubt curious; but, perhaps, more curious than just. But if the hypothesis of that critic be correct, it may serve to show that the

shipped in NIATIRI. Similar traces of Hebrew radicals occur in the Book of Mormon, which has quite as large a substratum of fact as the Jewish histories. See in the *Studien und Kritiken* for 1843 (*Viertes Heft*, Hamburg, 1843,) some curious evidence produced from Daumer (on the Moloch-worship of the ancient Hebrews) of an early connexion (through Abraham) between Palestine and America. He has tried to show (p. 260—in the Review, p. 1037) that the original name of that continent was NAOH. But it may be questioned whether he has not mistaken the important isle NIA or NOA-TIRI for the continent itself. The ludicrous attempt to identify the name with *Britain* (by reading it backward!) can hardly be seriously meant, and is worthy only of Dean Swift. Nor can that wild attempt be even *consistently* carried out. What, e. g. can be made of SAITURIA, and EGUL-SUMLI? Yet these names may be readily illustrated by the lights of the Indo-Semitic dialects. Delitzsch (*Jesurun*, p. 220) has shown that *ur*, in Sanskrit, *ura*, is a proper Semitic termination, as in כְּפָתָר from כְּפָת, and צְפָר from צָפָה. This gives זִירָוָר כְּפָתָר from צְפָר, or, in the Sanskrit form, *Zaitura* = *Saituria*, as the “olive-land;” and this shows us why the Σάτυροι were, in the Greek mythology, represented as the companions of Bacchus; “wine and oil” being associated in the ideas of the ancients.

EGUL-SUMLI is equivalent to the Latin name *Rorarius*, being obviously derived from אָגָל, *dew* (Job xxxviii. 28), and סָמֵל, *to resemble*. Compare the Hebrew description of a good prince,—

*Like rain shall he fall upon the mown grass:*

*Like the drops that bedew the soil.—Psalm lxxii. 4.*

framers of the legend of Bonaparte worked upon a model already in existence, a phenomenon not unfrequent in myths. With this, however, I have no direct concern. The critic of whom I speak, applying the philosophical principles of evidence, as a test, justly pronounced the story here given *as a whole* incredible. It did not suit his purpose to go farther into details, nor, indeed, would the coarse way of dealing with ancient narratives then in fashion have favoured his doing so. But a more delicate method of investigation has of late years been introduced in Germany, which has enabled us to precipitate, as it were, a certain portion of truth from the most romantic narratives, and make even mythic legends supply solid contributions to legitimate history. Such a method it is my wish to apply in the present instance, referring the reader for a minute delineation of it to Strauss's admirable preface to the *Leben Jesu*, and Mr. Newman's *History of the Hebrew Commonwealth*.

This document (though professing to be the chronicles of ECNARF) is plainly the work of a NIATIRBITE. It dates from the days of EGROEG, king of NIATIRB; and the design of exalting that island (whether justly or not) is so manifest all through the narrative, that it must strike the reader even at first glance.

Taking, then, this clue with us, and reviewing

the whole document in the light of "the higher criticism," we shall find little difficulty in arriving at the substantial truth. Guided by a fixed ruling principle, we shall discover that a consistent thread of fact lies at the bottom of this tangled tissue, which may, in most instances, be brought out entire, when sought for with a keen eye and a steady hand.

The very opening of the narrative is full of contradictions, which at once betray their origin.

"SIVOL," it is said, "was a just man and merciful." We are told this in immediate connexion with the statement that he ruled over ECNARE, "*even as his fathers had reigned before him.*" Yet, in the very next sentence we find the people complaining that his fathers (these princes who had reigned like the just and merciful SIVOL) made their yoke very grievous; and not only so, but plainly intimating that the yoke upon them still continued grievous under this just and merciful sovereign! But the purpose which was meant to be served by these flagrant contradictions soon reveals itself. The constitution of NIATIRB is to be represented, at all hazards, as the envy and admiration of other people; and with that aim, the subjects are to be represented as importunately demanding its introduction. The issue however of king SIVOL's supposed compliance with their demand

sufficiently refutes both these absurd encomiums upon that constitution itself, and the account here given of its attempted introduction into ECNARF. The people, we are informed, immediately upon receiving *the boon they sought*, "laid hands on king SIVOL, and slew him, and all his house, and all his great men, and as many as they could find." Here we are called upon to believe that *precisely the same consequences as we might expect to attend the forcing of disagreeable laws on an unwilling people, attended the frank concession of a gift which that people earnestly desired.* This is surely too large a demand upon our credulity; and if, rejecting such a story as a palpable misrepresentation, we turn to consider what is likely to have been the real state of facts thus coloured by an interested narrator, the next clause will afford us material assistance. "But some fled in ships, and *got them away to NIATIRB, and dwelt in NIATIRB.*" We see here it was *the king's friends* who found their natural asylum in that island, whose laws, when introduced into ECNARF, produced a revolution that overturned a very ancient dynasty, and occasioned the execution of the prince and his chief adherents. It needs no peculiar sagacity to discern the truth through this almost transparent veil of fiction. SIVOL was just and merciful, because he was the friend of NIATIRB. *All, we must observe, who adhere to*

that island are *just*\* in the language of this document; while *all* who oppose its interests are, as a matter of course, depicted as monsters of cruelty and perfidiousness. He attempted (perhaps he may have coloured the attempt by bribing some of the populace to demand it)—He attempted to force the odious “laws and ordinances” of NIATIRB upon a reluctant nation. His outraged subjects rose in defence of their rights. Possibly he and his chief adherents may have perished in the conflict. But that there was no such wholesale massacre as the words at first might seem to imply, the document itself makes evident, by confessing that “*some* fled in *ships*” [observe the plural number], “and got them away to NIATIRB,” where they naturally looked for, and naturally found, protection.

To any one who is thoroughly aware of the prejudiced tone of the narrative, the next paragraph will sound as little more than the writer’s peculiar way of saying, that the ECNARFITES established a constitution which, in its liberality, contrasted strongly with the tyrannous government of the king of NIATIRB and his brother despots. The document itself makes it sufficiently plain that its state-

\* So afterwards, “Behold these kings are *merciful* kings.” Michaelis (ad Lowth, *Prolect.* p. 534) has remarked a similar usage of the words “wicked” and “righteous” in the Hebrew Scriptures.

ments cannot be taken as literally true. For, after telling us that the ECNARFITES had resolved to "do every one as seemed right in his own eyes," it incidentally admits that "they had chosen councils of elders and set judges over them." These are not the proceedings of a lawless mob; but it is no new thing for the bigoted admirers of monarchy to traduce all republican institutions as mere anarchy and confusion. And that this really lies at the bottom of the gross exaggeration before us, becomes more and more manifest as we proceed. The ECNARFITES, it is said, proposed not only to be free themselves, but to "set free other nations." Now, this supposes that, in their opinion, other nations were not *free*. And, throughout the whole of the document, it is not so much as once pretended that the nations on the *continent* of EPORUE were free. On the contrary, it seems everywhere implied that the princes of the various people there enumerated were despots in the most odious sense of the term, and their subjects really slaves. The happy isle of NIATIRB is the one exception; the laws of which are earnestly desired by suffering subjects as a light and easy yoke. Yet, no sooner do the ECNARFITES assert their freedom, than the king of NIATIRB is seized with the same panic as the other princes. He makes common cause with them, and for the same reason. An *intention* of

the enfranchised ECNARFITES to set other people free is, indeed, alleged; but no overt act of hostility on their part is specified. The contagious influence of their example, not the aggressive power of their armies, is manifestly the thing dreaded; "For they said, lest *our people* slay us." Truly, "it is conscience that makes cowards of us all." If the king of NIATIRB had felt that his case was an excepted one, and that his people felt themselves under the administration of equal laws and in the enjoyment of political rights—that they were already what could with any propriety of speech be called a *free* people—he would never have given way to such unreasonable apprehensions; still less, if the visible effects of the revolution in ECNARF were such as are here described:—"The ECNARF-ITES slew one another with a great slaughter. Moreover, there was a sore dearth in the land, "and the people were greatly impoverished." What was there, let me ask, in the spectacle of such a state to seduce a *free* people, possessing already a liberal and just constitution—a people affluent, as we are told, chap. ii., in all the luxuries of life—to follow an example so disastrous in its consequences, and to follow which they had so few temptations?

Honesty, however, compels me to confess that I do not lay much stress upon the representation here

given of the state of ECNARF, as furnishing a ground for this argument, which is quite strong enough without it. That representation is chiefly worth attending to, as manifesting the *animus* of the narrator himself, who seems (under the usual prejudices of persons reared under despotism) to confound, or wish his readers to confound, the ideas of freedom and anarchy, and to recognise no distinction between oppression and licentiousness. No rational person, indeed, who ventures to examine for himself, can fail to perceive that the picture here drawn of the disturbances which may possibly have attended the sudden attainment of liberty in ECNARF is, to say the least of it, grossly overcharged in the colouring. If that nation were indeed reduced by civil dissension and famine to the condition here described, they *could not be* such an object of terror to the surrounding people; nor would their subjugation require the combined forces of so many princes conspiring in a league against them. But when it is added that a people thus weakened by mutual slaughter and famine not only resist such potent assailants, but subdue them;—not only protect their own soil, but carry their conquests far and wide over the land of their enemies;—the story sinks under its own inconsistencies. Still this does not imply that we are to reject the whole as a pure fiction. Let us cast away that which the writer had

a manifest object in mis-stating. His enmity to ECNARF would not lead him to magnify its successes, but it might well lead him to falsify the history of its state under the new *anti-Niatirbite* constitution. Discounting then, as it were, this envious fiction, we shall find that the *facts* elicited from his whole statement are as follows:—An endeavour to introduce the Laws of NIATIRB into ECNARF was made in the reign of SIVOL; the consequence of that attempt was a general rising of the people, in which SIVOL and his principal adherents lost their lives, the remainder flying into NIATIRB, where they were received as friends. Thereupon the ECNARFITES resolved to be free, and established a government by Councils of Elders and Judges. In consequence of these proceedings the king of NIATIRB, and other princes of EPORUE, became alarmed lest their subjects should follow the example of the ECNARFITES, and formed a league for the purpose of crushing them. Nevertheless, the state of ECNARF became so strong, under its new institutions, that it not only resisted their assault, but extended its dominion over a large portion of the continent of EPORUE.

These, I say, are the *simple facts* presented by the document itself. I have not *added a single tittle* to the statements made by the chronicler. I have only removed some manifestly inconsistent and exaggerated representations introduced for an ob-

vious purpose, by which they were overlaid. And I think I may safely leave it to the intelligent reader himself to draw the proper inference from these *facts*. We have now then gained at last firm footing, and may proceed, with less hesitating steps, to make our way through the quaking mire of falsehood and misrepresentation which surrounds us.

The next paragraph—making allowance as before for hostile *colouring*—may be allowed to have a basis of fact. The ECNARFITES probably found it necessary to levy such contributions as are usually levied by conquerors in the countries occupied by their troops; which may also have been greatly inconvenient to a people already impoverished by the oppressive exactions of their native princes.

There is much internal probability also in the next statement. Islands have ever been famous (since the days of Minos) for their naval power; and the NIATIRBITES may, very likely, have had such an advantage by sea over their continental neighbours as is here described. The frank admission that their forces were inferior by land, adds to the verisimilitude of the narrative. But I shall show presently that, as we might expect, their success in naval warfare was not so absolutely *uniform* as this writer would have us to believe. Taken, however, with the requisite abatements, this paragraph also may be admitted as a statement of facts.

But the complexion of the next statement will justify greater hesitation.

A person (NOEL-OPAN)\* now enters upon the scene, whom it is the manifest wish of this writer to hold up as an object of dread and aversion to the people of NIATIRB.

The rules of evidence, therefore, demand that we should watch his proceedings jealously when dealing with such a character; and remembering that we have no contemporary ECNARFITE counter-statement to set against his prejudiced testimony, give that

\* This, I have no doubt, was not his real name, but the *nickname* under which he was known in NIATIRB. NOEL-OPAN is neither more nor less than the "Godless Revolution." נוֹל, as Gesenius justly observes, is radically equivalent to *verneinen*, *vernichten*, to deny or annihilate. As a particle, it answers to the Greek negative, *νη* (in *νήπιος*, *νημερτής*, &c.) —the Latin *ne* or *non*—the English *no*—the German *nein*—the Arabic ل. EL (לָא) as every one knows, is the name of God: NOEL therefore is the same as *ἄθεος*, *godless*. נוֹל, OPAN, actually occurs as the name of a *wheel* in Ezekiel, in Exod. xiv. 25, and many other places. In its contracted form, נוֹל, it denotes a *period* or *revolution* of time. It is impossible to resist these little obvious, but on that account more striking, evidences of the antiquity of the document. The framers of the story of Napoleon were, I fancy, aware of the true etymology of NOEL-OPAN. Hence they represent a great literary bugbear (Lord Byron) as signing his name, "NOEL-BYRON,"—just as Shelley is said to have written *ἄθεος* after his name in the album at Chamouni.

nation the benefit of any doubt which may be raised by the tenour of the narrative. We should deal, in short, as if we were handling a Hebrew priest's uncorroborated account of the Baal-worshippers, or a Davidite's description of the kingdom of Israel. Bearing, then, all this in mind, let us examine the statement before us.

"There was a certain man of AKISROC, whose name was NOEL-OPAN." In another MS. I find the remarkable addition, "a man of the *island* of AKISROC." This great man, then, was an *islander*, and therefore, as we have seen, not unlikely to supply the ECNARFITES with what they most needed,—an officer well skilled in the management of fleets. If we admit this easy hypothesis, it will account for much that might otherwise seem startling in the narrative. It will show us how one, not a native ECNARFITE, should attain such eminence as is here attributed to the AKISROCAN NOEL-OPAN, or personification of the Godless Revolution. He and his islanders now take the lead, because the State is engaged in naval affairs, in which the ECNARFITES were notoriously deficient; for that the war in SUT-PYGE *involved*, at least, large marine operations, is evident (though that fact is industriously obscured) from the language of the narrative, where it tells us, that the king of NIATIRB "sent ships of war and valiant men to fight against the ECNARF-

ITES." Again: this hypothesis will account for the ECNARFITES now venturing on a distant naval expedition, a step which would be otherwise highly improbable, considering their previous frequent reverses at sea.

I think we may fairly assume, then, that this expedition to SUTPYGE was principally a naval expedition, if not wholly such. Certainly, whatever is here told us of land operations is little more than pure fable. It is quite impossible to believe that the presence of "*certain* of the NIATIRBITES" in ERCA, should have been sufficient to defeat such a chieftain as NOEL-OPAN, when we know, from this writer's own admission, that the NIATIRBITES were, even in large armies, quite inferior by land to ECNARFITE soldiers. But if there were really no considerable land-operations in this war, of which any true records remained, here was precisely just one of those blank spaces which the mythic fancy loves to fill with imaginary incidents. Where there were *real* battles by land, even this historian cannot pretend that the NIATIRBITES reaped many laurels; but, to save their credit, he conjures up in a distant region a fantastic campaign of his own, where they may safely enjoy—

Occulta spolia et plures de pace triumphos.

Nor does it militate against this view, that we find that NOEL-OPAN overcame the Princes of the *land*

of SUTPYGE. Those princes (if there were any such) were the deputies of a foreign Sovereign, the ruler of YEKRUT. It is natural to suppose that the native population were ready enough to rise against them; so that nothing more was necessary than the reduction of their fortresses, (situated most likely on the sea-coast,) and the supply of arms to the natives of the country. All this might be effected by a naval expedition.

The expedition then, I repeat, was almost entirely a *naval* one; and it seems equally certain that it was *successful*. The historian, indeed, assures us, that “NOEL-OPAN left the captains and the army, and fled.” But what I have before said will readily account for the former statement, and what he himself adds sufficiently refutes the latter.

That NOEL-OPAN returned *without* an army is, I think, a fact. The prejudiced chronicler *accounts* for this fact in his own peculiar way, by saying that he *left the army behind*. But if I am right, the reader sees that we do not need any forced *account* of the matter at all. He returned without an army, because he had gone without an army.

Now, secondly, as to his flight. He must have fled, if he fled at all, *by sea*. Indeed, my MS. says expressly—“and fled away *in ships*.” But we do not need that help. This point has been proved already. Now, we may ask, how could he possibly

have *escaped* in this way? The King of NIATIRB, we are told, was undisputed master of the sea. He had "exceeding many ships of war," nay, his fleet is described in Chap. II., as watching "round *all the coasts* of ECNARF, that *none* might come in or go out." Plainly NOEL-OPAN could only have *escaped* such a guard as this by *conquering* it.\*

And that conquer it he did, is still more demonstratively evident from the result. "Then the ECNARFITES took NOEL-OPAN, and made him ruler over them." This is *not* the return which people

\* To these arguments we may add another philological one, which (as less certain in itself) I reserve for a note. In the name SUTPYGE, the first syllable is evidently equivalent to our *South*, Germ. *Süd*—, which appears transposed in the Latin AUST-ER—*Saut-er*: while the other syllable is as plainly connected with the Semitic פּוֹנַג, *frigere*. The name, then, indicates some region near or within the Antarctic Circle; which could hardly be valuable but as a naval or fishing station. YERKUT connects itself with יְרָק, (in the form יְרָקָה cf. ברות, from ברה.) "to be green." I understand by it, some of the verdant Australian regions: but the great antiquary before referred to thinks that it plainly indicates "the *Emerald Isle*"—"the *green Isle of the West*." It must be allowed that the story of St. Brandan's voyages, and the legend of O'Brazil, seem to show a very early connexion between Ireland and the New World. But *penes lectorem esto judicium*. The great *distance* of YERKUT, on this hypothesis, would sufficiently account for our hearing no more of its monarch in the rest of the history, and for his leaving the defence of SUT-PYGE wholly to his ally, the king of NIATIRB.

make to a baffled chieftain, and that chieftain a stranger, who has basely abandoned his captains and his army, and brings back nothing but the fatal consequences of disaster, and the indelible shame of defeat; but it is the recompence which a grateful people might well bestow upon a victorious warrior, who has restored power where there had been weakness—who has humbled the boasting enemy in his own element, and by some hardly-hoped-for success, achieved imperishable renown for himself and for his adopted country.

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## CHAP. II.

WITH what precise powers NOEL-OPAN was invested, on becoming “Ruler of ECNARF,” it would be difficult, perhaps impossible, to discover. We shall find, however, substantial proofs hereafter, that his authority was not *despotical*, but limited by a constitution acceptable to the country. His office was very probably somewhat similar to that of a modern “President,” or “Doge,” and an ancient “Archon,” or “Consul.” Immediately upon his elevation, we find him (in a manner wholly inconsistent with the ambitious and overbearing character here attributed to him) making voluntary overtures

of peace to the king of NIATIRB, and persisting in them too, in spite of the contemptuous manner in which they were at first received. He felt, no doubt, the strength and lustre of his own position; and in the glory of his late victories, and with the united support of a grateful nation, he could afford to despise the petty insolence of an irritated, because humbled, antagonist. He was resolved to restore tranquillity to the Continent; and he was conscious of having the power to coerce the NIATIRBITES, if necessary, to come to reasonable terms. The King of NIATIRB, after some blustering, soon showed that he also understood the nature of the crisis; and, after a period of negotiation, peace at last was made.

Peace, however, which was sincerely desired by NOEL-OPAN for its own sake, was regarded by the king of NIATIRB merely as a breathing-space to prepare for a fresh and more desperate struggle;

“Mox reficit rates  
Quassas.”

We find him soon once more in the possession of a numerous and powerful navy. But (in a manner quite at variance with the story of his recent wonderful victories over the ECNARFITE army in Sutpyge) he trusts wholly for *land-forces* to the assistance of his continental allies, whom he perfidiously “stirs up” against NOEL-OPAN, during the very peace which

that ruler's clemency had granted. No wonder that, under such circumstances, NOEL-OPAN should be "wroth," and resolve to crush for ever so troublesome and faithless an enemy. That the delay of his expedition into NIATIRB was wholly owing (as this chronicler would fain persuade us) to the watchfulness of its fleets, is hardly credible. It seems much more probable that the great ECNARFITE commander was diverted from that object by the more pressing assaults of his immediate assailants on shore. I need not warn the reader to set down as exaggerations the account given of NOEL-OPAN'S hard treatment of his enemies. We are by this time prepared for such statements, and refer them, as a matter of course, to their real origin.

How far the chronicler was prepared to go in the way of misrepresentation, we have a striking instance, in the story of ZEDNANREF. At first sight, it appears one monstrous mass of glaring falsehoods and contradictions; but, on a nearer view, the way clears, and a remarkable paragraph at the end puts the clue into our hand, which we may safely follow.

ZEDNANREF, we are there told, upon his return to NIAPS\* rewarded the adherents of PHESSI, and

\* NIAPS is clearly a Hebrew or Phœnician formative. נִפְסָה as we have already seen, is a *local* prefix. סִנְנָה denotes an *extremity*; and it occurs as part of the name of a place in the

punished those persons who, during his absence, had taken up arms in his name. As it is confessed that he was, at this time at least, perfectly a free agent, we cannot construe such a proceeding otherwise than as a deliberate declaration on his part, that he regarded PHESOI's friends as *his* friends, and PHESOI's enemies as *his* enemies. The story, then, of his having been entrapped by NOEL-OPAN, and kept a prisoner in ECNARF, vanishes of itself. But we may go farther. The crafty king of NIATIRB would never have sent out a large army into NIAPS for the mere unselfish purpose of restoring the legitimate monarch to his rights. He must have designed (if any such expedition were made at all) to establish his own, and destroy the influence of NOEL-OPAN in that quarter. Is it credible, then, that he should have permitted this mere puppet-prince, restored by the force of the NIATIRBITE arms,

tribe of Juda, 1 Sam. xvii. 1. NIAPS was probably an extreme peninsula of EPORUE. If we take נִ אָפָּה as the true expression, and suppose פָּנָּה (lit. *the nose of fire*) to denote a volcano, we may identify NIAPS with the *Terra del Fuego* of modern geographers. To this latter hypothesis I rather incline EPORUE (compare the modern *Peru* and ancient *Ophir*, and the dual form, פְּרוּם, *Parvayim*—i. e. *the two Perus*, or North and South America. 2 Chron. iii. 6) will then be fixed as *South America*. The YNCAS or YCNAS were possibly an ECNARFITE dynasty, the heavy final syllable of ECNARF dropping its consonants, to lighten the pronunciation.

to follow (even if he were absurdly so inclined) a policy fatal to the very objects for which he had expended so much blood and treasure ?

“ *Credat JUDÆUS APELLA !*

“ *Non ego.*”

This, I think, must be left to the maintainers (if there be still any such) of the literal accuracy of the Jewish histories. The story, then, of the forcible restoration of ZEDNANREF by the triumphant NIATIRBITES vanishes, like that of his forcible detention.

What the real facts of the case were, it may not be quite easy to determine : but the following appears at least a *probable* account of them.

We have heard already of the fears entertained by the princes of EPORUE lest their subjects should follow the example of the ECNARFITES. Those fears were not groundless ; and we may well suppose that the people of many states were struck by the vast advantages which the ECNARFITES had reaped from their revolution. Amongst these we should reckon the people of NIAPS, though there was doubtless a strong party in that country who adhered, with bigoted tenacity, to the old *régime*. Tumults and confusion were the consequence. ZEDNANREF, ignorant (as his education had left him) of the mode of managing liberal institutions, found himself incapable of dealing with this trying crisis : he retired

into ECNARF, and placed himself under the direction of his best friend, NOEL-OPAN, where he might have a safe opportunity of watching the operation of the new machinery, as guided by such a master-workman. Meanwhile (unquestionably at ZEDNANREF'S own request) PHESOI, the brother of NOEL-OPAN, was sent to undertake the administration of affairs in NIAPS. Hereupon the disaffected champions of tyranny spread a report that their lawful king was kept a prisoner by the perfidious ruler of ECNARF, and took arms, in pretended assertion of his claims. The efforts of PHESOI were nevertheless crowned with a fortunate issue; and the slanderous story was in due time refuted by the re-appearance of ZEDNANREF, who came back unshackled by any conditions, and with full liberty to act as he pleased. The first act of the grateful monarch was to disavow all participation in the base calumnies which had been circulated to blacken his magnanimous benefactor. He *confirmed* PHESOI's officers in their places, and imprisoned or banished those who had traitorously abused his name, and whom PHESOI had nobly declined to punish by his own authority. ZEDNANREF'S conduct, then, appears (when the truth is seen) to have been as wise and honourable, as it seems base and infatuated in the narrative of this blind partisan. But the chronicler calculated his story for the meridian of NIATIRB; or perhaps

only gave currency to the traditional legend which he found there received.

The story which comes next, about the burning of the NIATIRBITE merchandise, I was at first inclined to reject as a mere fiction—"a weak invention of the enemy." But a curious fragment of what seems (from its feebler and more prolix style) a later continuation of these chronicles, has since come into my hands, which shows, I think, that *it*, too, may have some historical foundation. The fragment is this: "There were merchant-men in NIATIRB who traded to the land of ANICH, and had large traffic with it. They went thither in ships, and brought thence very costly merchandize—even bitter herbs. For the ANICHIMS love the bitterness of those herbs, and steep them in water, and drink thereof. But the NIATIRBITES love it not; but they put sugar therewith to sweeten it. So the merchant-men went, year by year continually, to the land of ANICH for the bitter herbs; and gave in exchange money, even gold and silver, in great abundance. And the profit of their traffic was great; and the merchant-men grew rich exceedingly.

" Then those merchant-men said among themselves: Behold our silver and our gold goeth out unto ANICH, and returneth not again, and we bring nothing thence but only these bitter herbs. Moreover the ANICHIMS enhance the price on us, so that

we shall be impoverished. Go to: let us bring them hardware, and articles of curious workmanship. Peradventure they will take them in exchange.

" Then those merchant-men took hardware and articles of curious workmanship, and brought them to the land of ANICH, and set them before the ANICHIMS. But the ANICHIMS answered them, and said, Nay, but we will have gold and silver.

" Then the merchant-men said among themselves the second time, Go to, let us try them with broad cloth and with fustian, and with divers kinds of cotton goods, and of woollen. But the ANICHIMS answered them the second time, Are not the silks and muslins of ANICH better than all the broad cloth and the fustian of NIATIRB? And they laughed them to scorn.

" Then the merchant-men were sore grieved; and they said one to another, Behold, these two times they have refused our goods: What shall we do therefore?

" Then rose up a certain wise man and said unto them, Try them yet a third time also, and take unto them opium, peradventure they will choose that. Now opium is a drug, which when a man tasteth, he becometh mad or foolish, and pineth away, and dieth miserably.

" As soon, then, as they had set the opium before the ANICHIMS, the men of ANICH answered and

said, Behold, now, this is good: We will give unto you our bitter herbs for opium; and, if that be not enough, take ye of us also gold and silver, as the price thereof shall be.

“ So the merchants were glad when they heard that; and they brought out opium in their ships year by year, and sold it to the ANICHIMS; and the ANICHIMS took it, and they became mad or foolish, and pined away, and died miserably.

“ Then the king of ANICH was exceeding wroth, because his people died miserably, and he sent letters unto his rulers and officers saying, As soon as these letters be come unto you, go presently and burn up all the opium that is in the land, and destroy it utterly. So the rulers and officers made diligent search, and burned up all the opium that was in the land. Howbeit, there was some left, which the rulers and officers had hidden for themselves in secret places.

“ Now the queen of NIATIRB was a just queen, fearing God and doing uprightly. When, therefore, she had heard of all that the king of ANICH had done, she sent forth ships of war and valiant men, and very much artillery, to waste the land of ANICH, and to take the cities thereof, because of the opium which the king of ANICH had burned.

“ Also the priests of the land of NIATIRB, which did

eat at the queen's table—(she is lady over them, and they have a tenth of all the increase of the land. Howbeit, they receive not the full tenth)—arose and said, Behold, the **ANICHIMS** shall be subdued before our lady the queen, and the trade of the merchantmen shall be restored, which the king of **ANICH** hath cut off: let us, therefore, now send men unto the land of **ANICH**, to teach the **ANICHIMS** that they be not drunken with opium as heretofore, neither give it unto others that they may be drunken. For it is a law of the **NIATIRBITES**, held in reverence by all the people, that whatsoever thing they would that men should do unto them, they should do unto others likewise. Then the queen said, Send, and I will also take cities from the king of **ANICH**, that the men whom ye send may dwell there safely, and teach the men of **ANICH** the way of uprightness."

This story is, no doubt, monstrously absurd. The costly merchandise of *bitter* herbs, fetched in ships from a great distance, for the purpose of being *sweetened* at home; the pious zeal of the good queen and her priests (who have a right to the tenth, and yet, with the characteristic modesty of the holy tribe, do not take a full tenth)\* to teach

\* On the antiquity of tithes, see Selden and Spelman. The first notice we have of *tithes* occurs in the case of Abraham, who, as Daumer has proved, certainly came from America.

the ANICHIMS not to *use* the poison they were forced to *buy*—are sufficiently ludicrous. But, if I am not wholly mistaken, this substratum of fact remains—that the NIATIRBITES *poisoned the goods which they imported into ANICH*. I am willing to allow some weight to the character here given of the queen. She was probably no worse than her predecessors. At any rate, she was a WOMAN, and, therefore, naturally merciful. She would not, therefore, have supported this nefarious scheme, if it were not a part of the established policy of her country. As to the excellent law of practice which is said to have been held in reverence by the NIATIRBITES, it is plain that the priests must have expounded it as referring to private individuals exclusively, not to the public policy of states and princes.\* In all ages, indeed, casuists have held a distinction between these two cases; and not only

\* At any rate, the NIATIRBITES no doubt reverenced it as an excellent rule for the ANICHIMS. So many consider universal toleration the plain duty of all—except the true believers. And the republicans of Kentucky confine their constitutional dogma, “all men are born free and equal,” to the *whites*. Indeed, the great difference between the Northern and Southern portions of the United States leads me to suspect that the population of the latter is not so much of British as of NIATIRBITISH origin. My friend Professor Sillyman of Massachusetts has accumulated a great mass of evidence on this subject, which, it is to be hoped, he will soon publish.

Hobbes and Macchiavelli, but Christian divines, have stretched the licence of sovereigns very far.

If then, as we may now assume, THE POISONING OF MERCHANTISE was an established part of the state craft of NIATIRB, we have a very reasonable account of NOEL-OPAN's conduct in burning their wares, and exhorting his allies to follow his example. If we reject this account we must suppose that this man, who had risen by his own talents to the chief place among a free and great people, was really no better than a fool!

But why, if the goods were poisoned, did not REDNAXELA, ruler of AISSUR, follow the example of NOEL-OPAN? This may seem an objection: but, on a closer survey, it will prove a strong confirmation of our view. The fourth chapter will disclose to us the machinations of that wily sovereign so clearly, as to leave no doubt of his having throughout played a double part; and affected a sort of friendship for NOEL-OPAN, while he was really in league with his implacable enemy. The goods, then, imported into AISSUR were *not* poisoned; because REDNAXELA had a secret understanding with the king of NIATIRB: and the refusal of REDNAXELA to burn the NIATIRBITE merchandise was rightly taken by NOEL-OPAN as an acknowledgment that such an understanding subsisted. These multiplied confirmations, as it appears to me, place the hypothesis

of the *poisoned merchandise* beyond all reasonable doubt.

I am disposed to allow that there may be a considerable amount of truth in the account of NOEL-OPAN's campaign against the AISSURITES. We must, however, make large allowances for the warm colouring of a prejudiced narrator. There is, however, this mark of veracity to be recognised, that he allows NOEL-OPAN to have been victorious in his conflicts with human enemies. That he was ultimately obliged to retire before the severity of a Northern winter\* is no impeachment of his military prowess. As Philip II. said in a like case, He waged war with men, not the elements. But that his retreat was not the total rout which is here described, is plain from the fact that we find him again immediately in the field at the head of a great host. Armies cannot be conjured up in a day by an enchanter's wand. There is also a manifest piece of falsification in representing REDNAXELA's subjects (the slaves of a despot!) as literally *forcing* their sovereign to refuse conditions of peace. The object of that myth is transparent. Its design is

\* AISSUR, or Aissour, may be the region from which the *Missouri* (מֵ אַיְשׁוּר *mei-aissur*—“the waters of Aissur”) takes its name. It is clearly part of “the north country.” AISSURPI, again,—i. e. אַיְשׁוּר פִּי, “the mouth of AISSUR,”—would suit the geographical position of *Texas*.

to represent the government of NOEL-OPAN as even still more odious to the people, than to the princes of foreign states,—how truly, we have already seen.

It is quite possible, indeed, that REDNAXELA may have drawn his unguarded enemy into a treaty, for the purpose of detaining him till winter, and then made the pretended violence of his subjects an excuse for breaking it. This would be quite in keeping with that monarch's character.

I must, however, do the chronicler the justice of observing that, in one place, an injury has been done him by the transcribers. Monstrous as some of his legends are, he could hardly have meant to say, that “the *Aissurites* set fire to Vocsom (their own capital!) and burned it.” *Aissurites* is here plainly a mistake for *Ecnarfites*. The word had occurred so frequently in the preceding sentences that the sleepy copyist unwarily substituted it here, where it makes nonsense of the passage. I do not, however, undertake to maintain the truth of even this corrected statement.

## CHAP. III.

THE sovereigns of AISSURPI and SATURIA appear to have been encouraged by the reverses of NOEL-OPAN to resume their old hostility. It is remarkable, however, that, in the account of this formidable confederation, we find no mention of the king of NIATIRB. The restless enmity of that monarch, no doubt, made him willing enough to join in it; but the late infamous affair of the poisoned merchandise (in which he showed himself ready to sacrifice the lives of his former allies for the sake of wounding ECNARF through their sides) had probably so disgusted the other rulers of EPORUE, that they declined his scandalous assistance. In his place we have a recreant ECNARFITE, the ruler of NEDEWS,—bribed, as we shall see presently, to this base act, by the gift of a province wrested from KRAMNED.

In this war misfortune seems again to have attended the ECNARFITES. NOEL-OPAN'S army, thinned by the calamities of the AISSURITE campaign, was probably now not numerous enough to cope with the overwhelming masses of the combined despots. Stratagem, of some perfidious sort, seems also to have been employed. I say of *some perfidious sort* ;—because the chronicler betrays uneasiness in describing it, by having recourse to a daring false-

hood. He represents NOEL-OPAN as deliberately breaking down all the bridges *but one* behind his own army. If he had said, that this heroic chief broke down *all the bridges*, we might possibly credit the story. Such things have been done by military commanders to inspire their armies with the courage of desperation; though the ECNARFITE soldiery seem not to have belonged to that class which requires such mean stimulants to valour.\* But to break down all the bridges *but one*, would have been the act of an idiot. It would have manifested at once that he was in *meditatione fugæ*, and yet designed to make his retreat as disastrous as possible. This, I say again, is incredible. If NOEL-OPAN had not intended to retreat, but, in case of defeat, to perish, like the Spartans at Thermopylæ, on the field of battle, he would have broken down *all the bridges*. If, on the contrary, he had contemplated a retreat, he would have desired to bring off his army as safely as he could; and, therefore, would have broken *none*. The story refutes itself. But such lies are not forged gratuitously. Fixing *blame* upon NOEL-OPAN betrays a consciousness that blame must be fixed *somewhere*. We may consequently assume that it was not by any legitimate manœuvre, but

\* Ethic. Nieom. iii. 11. *καὶ οἱ πρὸ τῶν τάφων . . . . παρατάπτοντες πάντες γὰρ ἀναγκάζονται. οὐδὲ δοῦ λι οὐδέποτε εἶναι, ἀλλα δῆτι καλόν.*

by some perfidious stratagem, the bridges were broken down in the rear of the ECNARFITES: and, casting our eye upon the immediate context, we instinctively recognise the traitour. "Then the king of Ai-ravab, WHOM NOEL-OPAN HAD MADE KING OF AI-RAVAB, came out to stop the way against the ECNARFITES." Can there be a doubt that it was through the treachery of this man (who was probably left to guard the passes) that the bridges were broken down behind the great captain of the ECNARFITES?

Still, amidst all his unmerited misfortunes, the genius of NOEL-OPAN appears to have triumphed: and the terms of peace which he finally arranged, though they dimmed his personal splendour in point of outward rank and power, secured to ECNARF the solid good she had long struggled for; while, to all thinking men, the greatness of NOEL-OPAN in his retirement, of generous self-sacrifice, must have seemed more sublime than when in the zenith of his success. The chronicler, of course, would have us believe that NOEL-OPAN surrendered at discretion. But his own facts refute him. By his own statement it appears that SIVOL II. was restored upon condition of leaving the Constitution of NOEL-OPAN intact, and renouncing all his brother's political connexions. The hateful "laws and ordinances of NIATIRB," which ECNARF had so long resisted, were

abandoned for ever. The interest of that odious power had declined even amongst its ancient (and in some respects *natural*) allies. Circumstances had smoothed the way for a general pacification: and NOEL-OPAN, perceiving that he alone was an obstacle to this desirable conclusion, magnanimously laid down the power which he had unambitiously assumed. He had taken it for the good of ECNARF; he resigned it for the good of ECNARF. Let the reader pardon me if I seem to speak warmly. Every honest heart will feel, and every ardent one will express, a kind of exultation at rescuing a great character from the fang of calumny. The present case reminds us of the case of NIAPS: and what we then proved confirms (I think irresistibly) our account of the transaction before us. We have to deal with the same falsehood,—only somewhat more carefully elaborated.

If further confirmation were needed, it would be found in the remaining part of the chapter. It cannot be believed (at least by any but a NIATIRBITE intellect) that, if the rulers of EPORUE had really thought NOEL-OPAN the ambitious and oppressive monster whom this historian paints him—"a tyrant and a murderer"—they would, now that they had him at their mercy, deserted by his own subjects, and reduced to beg compassion from his enemies, have put him in possession of ABEL, or

given “silver and gold” to his mother and brethren! We know them by this time rather too well to credit such rash generosity on their part. Let me observe too, that, in the MS. already mentioned, of these chronicles, I find a marginal gloss upon the word ABEL, to this effect: “Behold, it is nigh unto AKISROC, and lieth in the sea, as thou sailest towards the sun-rising.” This is an important fact. NOEL-OPAN withdrew, it appears, to the scenes of his nativity. Probably, ABEL was the larger—from its name,\* we may add, the more fertile—island, upon which AKISROC depended. In this case NOEL-OPAN would have had the satisfaction of guiding, in his declining years, the fortunes of his own country, and reviving, amidst his patriotic cares, the recollections of his youth.

I pass over the incidental notices of NOEL-OPAN’S domestic affairs. We have not, perhaps, light enough to judge of these private transactions. Like some other illustrious persons, he seems to

\* אבל “locus graminosus pasuum.” *Gesenius.* Compare the Arabic, *ابل*. It occurs in the names of places. 2 Sam. xx. 14; Numb. xxxiii. 49; Mich. vi. 5; Judg. xi. 33, &c. The expression in the gloss, “towards the sun-rising,” leads us to the etymology of AKISROC. It was considered the last island of the *west*, and more properly connected with the *east*. Hence its name, *achi-zroch*, (achi-zroch,) “the brother of the sun-rising.” This favours the idea of its being a dependency upon ABEL.

have been unfortunate in his wives. But the less we meddle needlessly with the ladies the better; otherwise one might remark that, proposing to himself tranquillity in the close of his life, NOEL-OPAN may not have grieved very much that he saw the face of his second wife (*the daughter of the ruler of SATURIA*) no more.

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## CHAP. IV.

I NEED hardly pause to observe that the chronological arrangement is not exactly followed in this chapter, which plainly refers to the times of the last campaign against NOEL-OPAN, immediately before his retirement. It is a highly important piece of history, and throws much light upon the crooked policy of the king of NIATIRB, and his base associate REDNAXELA.

According to the chronicle, this latter prince is described as, first concerting with NOEL-OPAN the employment of the KRAMNEDITE ships *against* NIATIRB, and then *assisting* NIATIRB in its unjust detention of those very ships. Such conduct, even upon this statement, would be perfidious enough; but it is too absurd to be believed. The chronicler seems to have little regard to the character of REDNAXELA, and paints his meanness in its true

colours; but, in order to screen the villainy of the king of NIATIRB, he throws in a spice of fatuity which spoils the compound. Knaves, indeed, are often fools *in the long run*; but they are not mere idiots. NOEL-OPAN, we may be sure, never published or owned any design upon the KRAMNEDITE navy; so that the only evidence of this pretended secret plot between him and REDNAXELA, must rest upon the testimony of the latter,—the confession of an avowed *particeps criminis*. No jury ever convicted the meanest culprit on the uncorroborated declarations of a guilty informer; and we cannot admit this impudent assertion as sufficient to implicate one, whose character has hitherto stood the test of very severe examination. This pretended league was a convenient pretext for a bold act of tyranny; and, applying to the case the reasonable criterion of CUI BONO, we must determine that the king of NIATIRB (who reaped the profit of the story) was the original inventor of the lie; in passing which he met with ready assistance from the frontless impudence of the unblushing REDNAXELA.

KRAMNED being thus disabled by the seizure of its fleet, the ruler of NEDEWS thought he had a good opportunity of partaking in the spoils. It is evident that he had previously bargained for the connivance of the other powers, and that YAVRON was, in fact, the price of his treachery to NOEL-OPAN. If

the YAVRONITES had been misled into the belief that the king of NIATIRB was a friend to freedom, and had assisted the NIAPSITES to obtain it, they were now undeceived; and the conduct of that infamous prince (even on the representation of his own partial chronicler) in the present instance, is so inexpressibly base and cruel as to leave no doubt that I have throughout given a fairly drawn picture of him. Next to that of vindicating a hero is to be ranked the pleasure of detecting a scoundrel.

I do not pretend to clear up all the perplexities which involve the mysterious person who figures under the name of APAP. How the ECNARFITES should have been “servants to him” it is not easy to understand. But etymology\* will favour the conjecture that he may have held some titular pre-eminence among the states of EPORUE (a vestige of old patriarchal connexions)—in some respects analogous to that of the German emperors in mediæval Europe. The more ferocious nations of

\* P and B being interchangeable, I take Apap to be equivalent to Abab, a reduplicate of **ଅବ**, *father*. Compare the Greek *παππας*. The whole of EPORUE may have been originally one state, and Apap the lineal representative of its ancient sovereigns. So to a very late period, and after the house of Timour had really nothing left them but a small territory round Delhi, the coin, throughout the whole of what *was* their empire, was struck in the name of the GREAT MOGUL. The position of the later caliphs would furnish another analogy.

NIATIRB and the “north country” spurned his innocent traditional claims to respect; which were gently acquiesced in by the milder ECNARFITES. Hence the rude people of the north described the southerns as his *servants*. We have already learned from the history of ZEDNANREF (a key which unlocks many difficulties) the true meaning of a *captivity in ECNARF*. APAP had found an asylum in that country. His restoration appears to have been one of the points insisted on by NOEL-OPAN in the general pacification; and the princes of the north, knowing that APAP was “an abomination” to their subjects, were obliged to colour their unpopular act of justice as they best could, by representing it as done to spite the ECNARFITES. If the story after all could not be made very consistent, that was not their fault.

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## CHAP. V.

WE may dismiss this chapter without much ceremony. It is a pure myth from beginning to end: probably the work of some later legendary, who was desirous of giving to the NIATIRBITES the whole glory of finally crushing NOEL-OPAN.\* *They* had,

\* It is in fact what the immortal Strauss calls “a glorifying myth.”

as we have seen, no share in the great combination of princes which led to his retirement. It was, therefore, requisite that he should be brought upon the arena once more to receive the finishing stroke from the *misericordia* of the king of NIATIRB. In other respects, this second subjugation of NOEL-OPAN is a mere repetition of the former;—just a Rebecca's adventure with Abimelech is a counterpart of Sarah's, in the harem of Pharaoh. A great battle, ending in grievous slaughter of the ECNARF-ITES: the flight of NOEL-OPAN to SIRAP; the eagerness of the populace to “thrust him out;” his banishment to an island,\* and finally the tranquil re-establishment of SIVOL II. on the throne of ECNARF. *Ovum non ovo similius.* Homer's unhappy warriors are most unceremoniously resuscitated, when some hero's glory demands that he should “fight his battles o'er again,” and “thrice slay the slain.” But NOEL-OPAN's return from ABEL and second banishment, will only be received by those who expect the grand Avatar of Prince Arthur, “rex quondam, rexque futurus,” or those *similar mythic figments* which may be found in most popular creeds.

Qui Bavium non odit amet tua carmina Mævi.

Let the reader observe how many marks of the genuine myth here combine:—

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\* The expression, “another island,” is important, as a distinct admission that ABEL was an *island*.

1. The miraculous\* complexion of the events. NOEL-OPAN returns with 600 men! IMMEDIATELY all ECNARF submits, and SIVOL flies without striking a blow. NOEL-OPAN is defeated *in one battle*; and IMMEDIATELY the ECNARFITES thrust him out. SIVOL returns as rapidly as he fled; and NOEL-OPAN *chooses* to surrender to his greatest enemy, the king of NIATIRB. It is really like the changes of a Christmas pantomime.

2. The expectation that a great person, whose actions have deeply impressed the public mind, should return, is a common phenomenon. And such expectations (as in the case of the Jewish Messiah) often produce a belief in their own fulfilment.

3. The honour of NIATIRB *required* this appendix.

4. The story is worked up from the materials of older legends.

5. It is inconsistent with the previous narrative.

(a). In *that*, NOEL-OPAN was thrust out as a

\* "A second law, observable in every event, is that of succession: even in the most violent epochs, in the most rapid changes, a certain order of development may always be remarked; everything has its origin, its increase, and its decrease. . . . In fine, when we take into account all the psychologic laws, we cannot believe that a man should, on any particular occasion, feel, think, or act otherwise than as *men ordinarily act*, or as they themselves would have acted *at another time*."—*Leben Jesu*, § xvi.

murderer and a tyrant: In *this*, he is received with open arms.

(b). In *that*, ECNARP had just lost three great armies successively: In *this*, after less than a year's space, NOEL-OPAN is able to raise, in that same country, another army, large enough to fight a desperate battle with the fresh troops of NIATIRB, AISSURPI, and MUIGLEB.\* Unless, indeed, we suppose that NOEL-OPAN encountered the combined host with his "600 men who drew the sword."

(c). In *that*, NOEL-OPAN'S settlement in ABEL is made freely by the assembled princes *for the purpose of removing all danger of his further interference*: In *this*, the place and circumstances seem so badly chosen that he is able to recover his throne in a few months.

(d). In *that*, the king of NIATIRB is his most hated enemy. While other princes seem disposed to deal mildly with him, and are "merciful kings;" especially the king of SATURIA, with whom he is connected by marriage. In *this*, he chooses to surrender to the king of NIATIRB; who, instead of

\* GLEB may be the lost radical of the Latin *Gleba*. Mu (*i* is only a syllable of composition) connects itself with the Hebrew מַיִם, and the Coptic Mo, *water* (Jablonsky opusc. t. i. p. 152). Hence we have *Mu-i-gleb*, "the watery soil;" probably the *alluvial deposit* of the Sacramento or Amazon rivers.

keeping him (as he easily might) in NIATIRB, sends him to a distant island, *for the sake of being obliged to maintain a fleet of ships to guard him.*

(e). In *that*, NOEL-OPAN always *flies* when he is left with only a small force. In *this*, he trusts himself to the people who had just driven him away with 600 men!

If this story be not a MYTH, where are myths to be found?

## APPENDIX.

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### ON THE SATURIANS.

SOME remarks connected with this important point have been communicated to me by a learned friend, Professor Sillyman of Massachusetts, which I here subjoin in the shape of an *Excursus*.

“ While fully admitting the identity of the Satyrs of Greek history and the SATURIANS of these chronicles, I prefer the old Shemitic etymology סַר *ab-scondit*, to that suggested by my ingenious friend, Mr. Newlight. We may, I think, trace that etymology to an old legend, preserved by Zarate, (*Discovery of Peru*, t. ii. p. 49,) which relates that some of the people of South America were compelled to take refuge, from a great flood, in *caverns*. Hence they may, in memory of their deliverance, have assumed the title of Saturians or Troglodytes.

That the Satyrs were really of American origin, appears incontestably from many considerations.

1. We have in Ælian (*V. H.* iii. 18) an account of a conversation between Midas (the gold-seeker) and Silenus, the chief of the Satyrs. The statements there made by the Satyr are manifestly a

description of South American, mixed up with some mythical interpolations. Let the reader judge. “ He said, that Europe, Asia, and Libya, were only islands surrounded by the ocean; but that the true *continent* (*”Hπειρον*, cf. EPORUE) was that which *lies beyond this world*. He declared its magnitude to be immense, . . . and that there were many and great cities in it. . . . That there were two principal ones, the *warlike* and the *just*, (compare the language of the chronicler with respect to ECNARF and its rivals) . . . that they have great plenty of silver and gold, so that iron is more valued there than gold, &c.”

Here then, I think, we have plainly a Saturian’s own account of his own continent.

2. The Satyrs are expressly called by Hesychius, *Δευκαλίδαι*. Now there can be little reasonable doubt that the story of the Noachic or Deucalionite deluge had its origin in the knowledge of the founders of the Semitic race having come from America, emerging from

The world of waves, the sea without a shore.

The original name of (at least a part of) America was, as Daumer has proved, NOAH. That the Semitic races derived their origin from Noah, was the genuine tradition; which was disguised by the myth in question. In later times again, the mythic

dove (COLUMBA Noæ) gave occasion to the fable of *Columbus*; just as the true etymology of the name America—**אֶם־עֲרָנוֹת**, “the Mother of *Flowers*,” suggested the story of *Amerigo the FLORENTINE*.

3. Bacchus (whose story Huetius\* long ago detected in the myth of Moses) was probably the hero-leader of a Saturian colony. Plutarch, indeed, (*Sympos.* lib. iv. quest. 5, p. 671,) has pointed out at large the conformity between the Bacchic and Jewish solemnities; and the distinct statement of Montesinos (given by Manasseh Ben Israel in his *Spes Israelis*, Amstel. 1650) respecting an essentially Jewish race, speaking an essentially Hebrew language, in South America, has been often laughed at but never refuted. The popular reader will find a pretty accurate but grossly prejudiced account of the matter in Basnage’s *History of the Jews*, book vi. chap. 3. An American origin may be traced clearly in the myth of Moses being so called because taken out of *an ark floating in the water*,—the established symbol of an American colonist.”

\* *Demonstr. Evangel.*, Prop. iv. c. iii. § 3.

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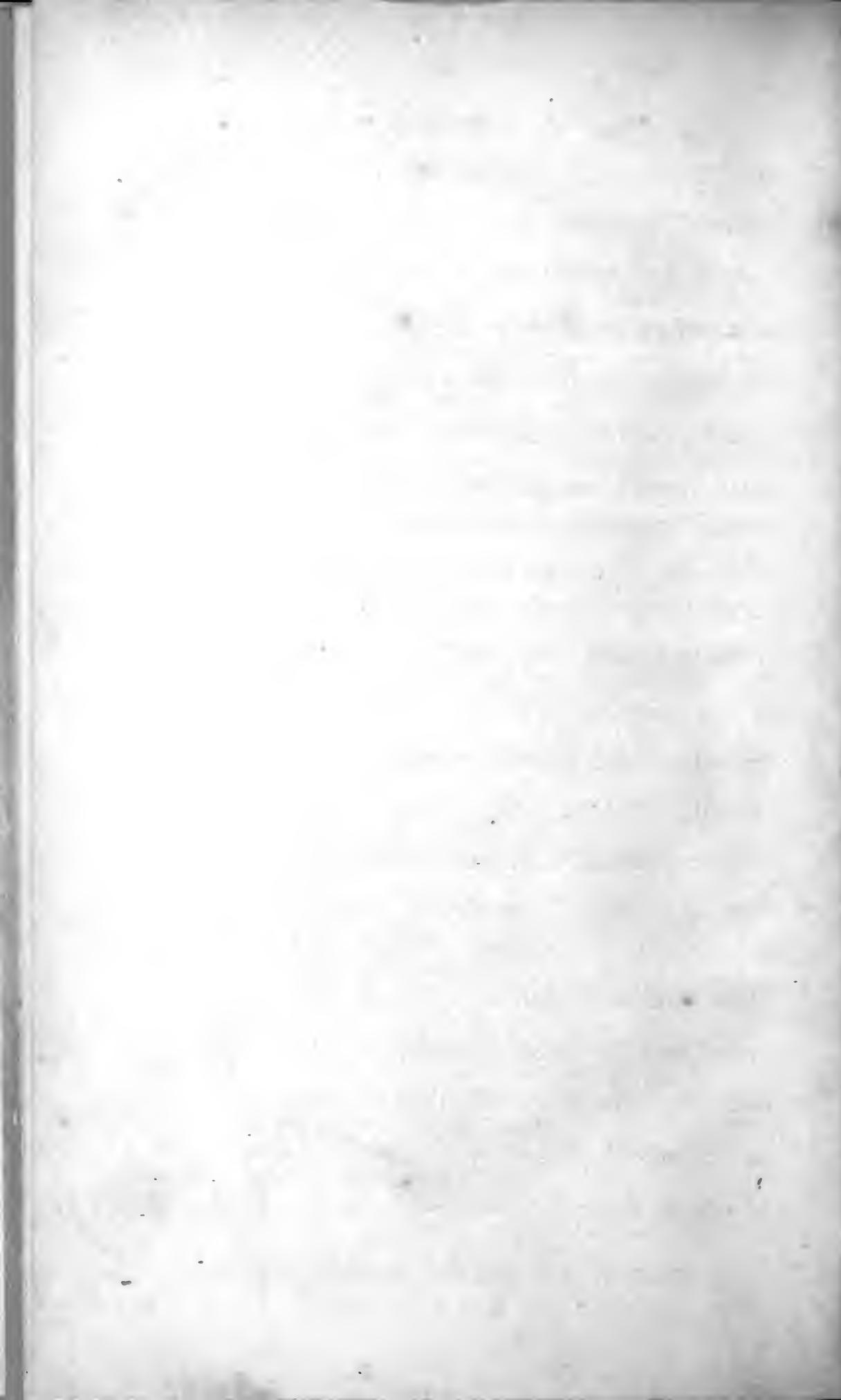
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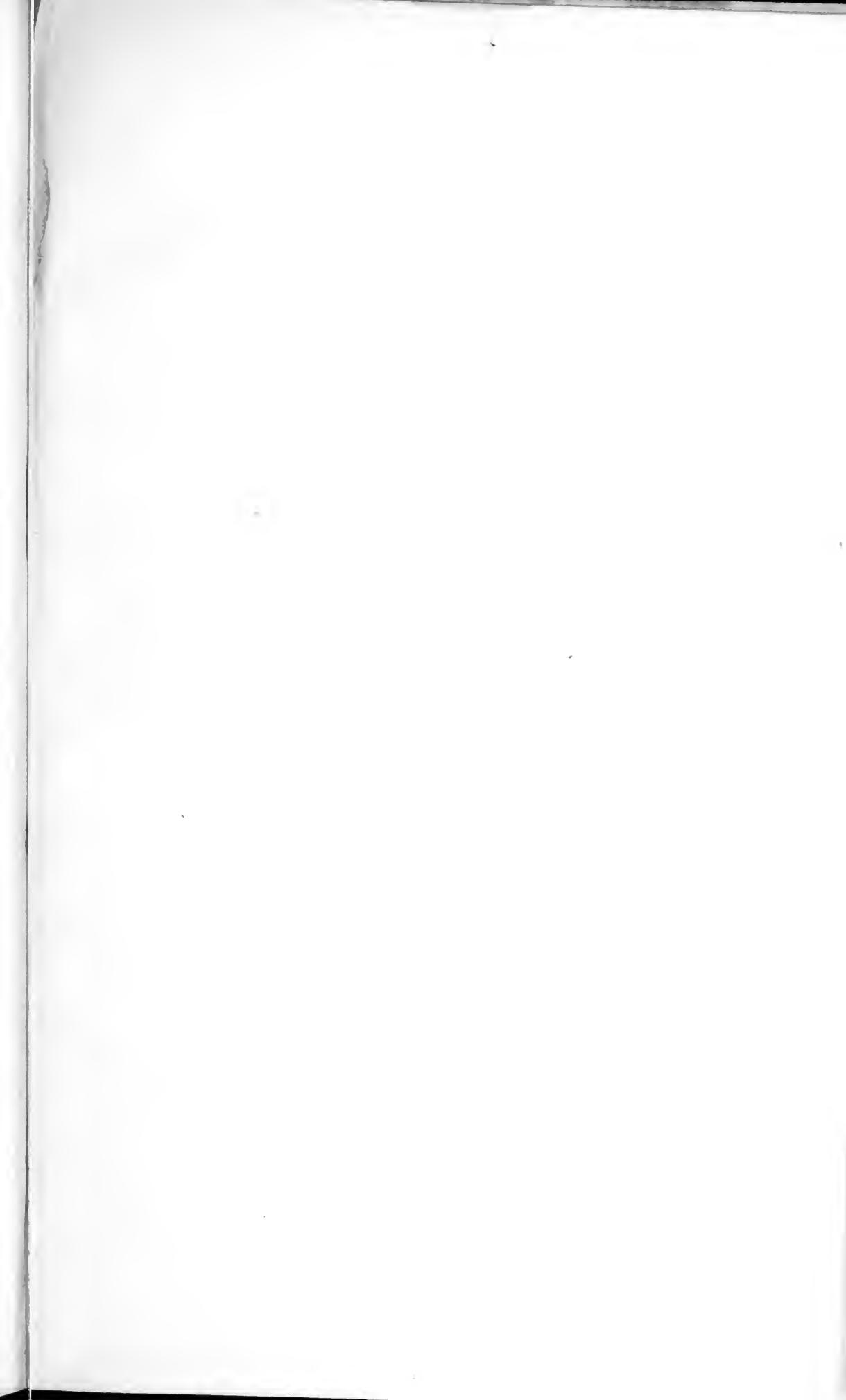
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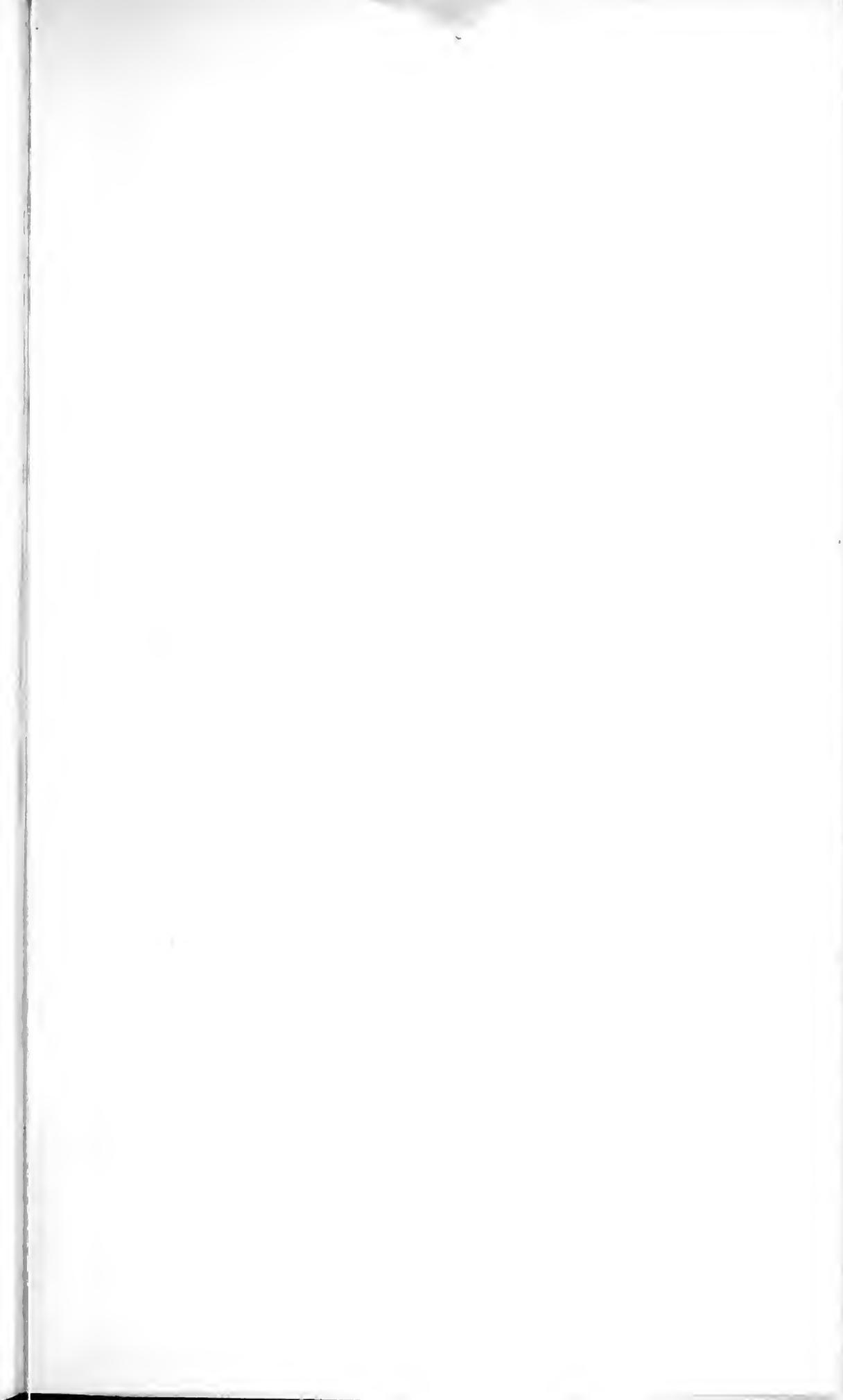
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